NEWS EXTRAORDINARY,

FROM A

COUNTRY SCHOOL-MASTER.

Sic mihi tarda fluunt ingrataque tempora, quæ ſpem
Conſiliumque morantur agendi gnaviter id, quod
Æquè pauperibus prodeſt, locupletibus æquè,
Æquè neglectum pueris ſenibuſque nocebit.

LONDON:

Printed for the AUTHOR, and ſold by Mr. SEWELL,
CORNHILL.

BRITISH MUSEUM

NEWS EXTRAORDINARY,

FROM A

COUNTRY SCHOOL-MASTER.

MR. S——Y,

WHEN I commenced School-maſter, a powerful Junto, under invincible Prejudices, oppoſed me. They were the wiſeſt, the moſt learned, and the moſt Saint-like Men in the Pariſh, but claimed a Power of diſpenſing with all Sanctity of Manners upon Occaſion. They gave out that I was an unprincipled In-

fidel and Jacobite, when they knew that my Chriſtianity and Loyalty were as genuine and well-informed as their own. For twelve Years did I live, whilſt this Maſked Battery played upon me, perpetually ſhifting. I knew the Engineers, who were proud of the Service, and could have puniſhed and brought them to Shame, but forbore; till at laſt they openly charged me with both, at the moſt numerous and reſpectable Meeting I ever ſaw at the Coffee-houſe: upon which Occaſion I did call One great Man a Fool, and another greater than he an Old Woman. Every Man believed what they ſaid, and condemned me as an inſolent hot Scot, except themſelves; they knew they deſerved this contemptuous Scorn, and they could never find an Anodyne for the Anguiſh it left upon their Senſibility.

I know that you, Mr. S—y, (an Admirer of Voltaire) Meſſrs. R———r, P—t, and R—n, would have plumed yourſelves upon the Imputation of Infidelity, as a Compliment paid to the

the Depth of your Underſtanding, and the Brilliancy of your Wit; and Jacobitiſm might ſhew your firm Adherence to Principle and Party, and the Independence of your Fortune. But theſe Things are Death to a Scotch Schoolmaſter; and they meant they ſhould be ſo.

In like Manner, were any, even at the Election of a Miniſter of the Goſpel, to upbraid you with unlawful Amours, I know you would laugh at the whole Pariſh; as thoſe manifeſt your exquiſite and refined Taſte, and nobly and faſhionably diſtinguiſh you from the inſipid, though more decent Vulgar.

But what would you do or ſay of Men, that told you to your Face, with ſuch Authority as commanded univerſal Aſſent, That you were a Knot of libidinous and filthy Letchers, and guilty of the moſt unnatural and deteſtable Amours? would you have remained ſatisfied with the Teſtimony of a clear Conſcience, and only called them Fools and old Women, as I did?

did? If you had, you muſt have left the Pariſh, if not the Kingdom.

The unprovoked Abuſe I have received for Twenty Years has, by Turns, raiſed my Indignation and Mirth, and might have ſlept for ever, had not you, Mr. S——y, at the Head of the Pariſh, countenanced and encouraged Mr. P—t to inſult my Poverty and Ignorance; a Man, who, you know, has treated me with ſuch Outrage as nothing can excuſe but Fits of Inſanity. I owe too much to the late Mr. N——s, and his Family, to let it be in the Power of the moſt ſubtle Villain to make me think unkindly of his Memory: but if you adviſed or approve his laſt Tranſactions with Mr. B——n, you are worſe than a Fool.

No Devil made me a Farmer, as you ſay, but the Devil Neceſſity, when you, and others, would not let me be a School-maſter; and your telling me, the other day, that you truſted me when nobody elſe would, was unbecoming,

and ill-natured in a Man, who had received ſo many Hundred Pounds without loſing a Shilling by me.

I am not rich, but at this preſent Moment as rich as ever I was: and if you have an inſatiable Curioſity to know my Affairs, and the preciſe Time when I and my Family are to be quite ruined and undone, I will readily lay them open to a Committee of yourſelves, or any Individual. But, for God's Sake, do not perſevere to hurt my little remaining Credit and Reputation, by lying, ſlandering, and back-biting the Works of the Fleſh, againſt which, that Religion you profeſs, denounces the moſt tremendous Judgments in almoſt every Page.

Had I been vindictive, or the hot Scot, the Tribunals of Weſtminſter would have made many of you tremble, though you are inſenſible to thoſe of Heaven; and, whilſt you violate every Law of Chriſtianity, Morals, and your Country, have the Effrontery to write your Religious

ligious and Political Creeds upon Coaches, Window-ſhutters, and dead Walls, to the nauſeous Diſguſt of all ſober, ſenſible Chriſtians and Citizens.

As for Grammar, which you ſay I never underſtood, I think it happy for us all, that no Grammar is ſo bad, and no School-maſter ſo great a Blockhead, but an ingenious Youth may become an excellent Scholar; Men of great Parts, and clear Heads, acquire ſomehow an intuitive Sort of Grammar, that commands all Languages with Boldneſs and Eaſe; and by reading the beſt Books, and converſing with the beſt Speakers, they acquire Elegance and Propriety at Court, in the Pulpit, at the Bar, the Theatres, and Public Aſſemblies, which is the Lot of but few.

Be that as it will, able School-maſters are a great Bleſſing to every Country. Grammar requires Method, Order, Regularity, Judgment, Preciſion, Perſpicuity, and all the Powers of the

the Underſtanding, as much as Mathematics; and the well-taught Youth transfers theſe noble Qualities into other Arts and Sciences, into his Religious, Moral, and Political Syſtems; becomes an excellent Citizen, fit to live and laugh with the wiſeſt and beſt of Men; for deep Mathematicians and Grammarians generally make the beſt Whigs and beſt Chriſtians.

I admit, however, for your Sakes and my own, that Blockheads, Fools and Knaves, may make uſeful School-maſters, Drawing-maſters, Dancing-maſters, Uſhers, Parſons, Patriots, and figure too among Saints and the moſt genuine Chriſtians.

They who firſt ſtigmatized me as an Infidel and Jacobite, were Knaves, but no Fools; they were ſure of hunting down their Game; the ingenuous and candid Chriſtian was overawed, through fear of being himſelf deemed an Infidel or Jacobite: Every Man ruſhed forward to ſhew his Zeal in ſo noble a Cauſe of

Perſecution; the W———s and R——s, who never had other Maſters in Religion and Politics than their Nurſe, Mother, or Siſter, (a numerous Pack!) with Methodiſts, Bigots, Hypocrites and Knaves, joined the Cry, and enjoyed the Chace.

But when you boldly give out that I do not underſtand Grammar; nor the Method of teaching it; if you ſay this on your own Authority your Knavery may be detected; if, on the Authority of others, you may be convicted, as a Set of indelicate and injudicious Fools, for involving them in your infamous Slander; and all Maſters and Scholars with whom you have had any Connexion, and whoſe Authority you have abuſed, will be equally affected and put to the Bluſh, if you fail in making good your Charge. For I muſt aſk, Where have you been bred, and under whom have you been taught, to ſignalize me among School-maſters as a Dunce and a Blockhead?

I have

I have read better Grammars than any of you ever ſaw; I have converſed with ſome of the beſt Grammarians of the Age; and from ſuch Authority, and my own Experience, I can truly ſay, that no one among you, nor altogether, can conſtrue, parſe, or point a ſingle Page of Engliſh or Latin, any where, as a School-boy ought to do; conſequently you cannot read, ſpeak, or compoſe with Eaſe and Certainty; far leſs are you qualified to teach others.

This is perhaps a Secret which you and your Maſters did not know: from your bold and intrepid Charge you did not expect that I, or any School-maſter, durſt tell you ſo much; but I will tell you more; I taught at the late D—r. N———s, before many of you were born, with Applauſe and uncommon Succeſs, becauſe I could conſtrue and parſe in many Things better than he. *Hinc mihi prima Mali labes.* And if I take that Liberty with ſo great a Maſter, though I did not know ſo much at that Time, I will

ſpare none of your Maſters, under whom all of you have been ill-bred, and ill-taught, if we may judge by your Manners. However, Gentlemen, I will treat you with no farther Inſolence of ſuperior Science in Grammar; I am ready to be Friends with you; do me Juſtice, and I will deſerve your Thanks and Friendſhip; the Thanks and Friendſhip of every Scholar, and of every Man in the Britiſh Empire, who wiſhes a liberal Education for his Family and Friends.

Mr. S——y ſays, I laugh at all the World; He means that I inſult my Betters; but he does not know me: He was not bred a Scholar; yet, if he applies to me, in a few Leſſons he ſhall laugh with me at half the World, or we will mend it.

And if any Scholar among you will conſult me, in an hour's time I will convince him that he cannot conſtrue, parſe, or point a ſingle

Page of Latin, or Engliſh, ſo well as every School-boy ought to do.

And, in another Hour, I will teach him to conſtrue, parſe and point better than any School-maſter, or Author of the Age; and he ſhall have the Pleaſure to ſee that no Miniſterial Hireling, no flaming Patriot, not even W——s, H——e, or the great J———s, can parſe a ſingle Page of their own Productions: an Object of the Public's Attention of infinitely more Conſequence to ourſelves and Poſterity, than all the Diſputes which have been lately agitated with ſuch Animoſity and Rancour.

The Pariſh of H———y, in a few Months, may become the moſt enlightened in Grammar of any in his Majeſty's Dominions: this is a Compliment I offer firſt to you, as I have lived near forty-five years among you. Appoint a Committee of your beſt Grammarians, I will give you a Meeting, and in an hour's time will make

make ſuch Diſcoveries as will give you Pleaſure and me Credit.

And if every Scholar in the Kingdom, who may be amuſed or benifited Ten or a Hundred Guineas by this extraordinary Intelligence, were to give me a Guinea, I ſhould be the richeſt Subject of this or any other Country. So much for Poverty.

I left this Paper for the Peruſal of the Gentlemen who frequent the Coffee-houſe, but finding it neglected, as perhaps too long, fixed up the following Advertiſement.

A D-

ADVERTISEMENT I.

MR G——m has been lately forced to take Notice of ſome Knaves and Fools in the Pariſh, who have long traduced him as an Infidel, Jacobite, Dunce, and Beggar. He has promiſed to be Friends with them if they will become his Scholars and Diſciples.

He undertakes in half an hour to convince every ingenuous and candid Chriſtian, and generous Whig, of his ſincere Attachment to Chriſtianity and Loyalty.

In an hour's time he will demonſtrate to every Grammarian, that, at preſent, there is not in his Majeſty's Dominions, a Schoolmaſter or Scholar who can conſtrue, parſe, or point a ſingle Page of Latin, or Engliſh, as a School-boy ought to do.

In

In a few Leſſons he undertakes to teach his Scholars to conſtrue, parſe, and point in many Caſes better than any Writers of the preſent Age, who, never having been taught at School, continue labouring under Difficulties which might almoſt inſtantly be removed.

Mr. G——m will give his Attendance at Home or Abroad; and, if he meets with the Encouragement which he thinks he deſerves, he will ſoon have the moſt numerous and moſt illuſtrious Body of Scholars of any Man in the Kingdom.

March 30, 1771.

This Advertiſement remained about a Week, or more: No one had the Curioſity to apply to me, upon which I fixed up juſt by it the following.

A D-

ADVERTISEMENT II.

MR. G———m is not ſurprized at the Incredulity of the Inhabitants of H——y; he knows there are many who ſay of him what the Jews of old ſaid of the greateſt Maſter that ever taught, that he was a Wine-bibber, a Friend of Publicans and Sinners, a Madman, an Impoſtor, and one that dealt with the Devil.

He will make one Effort more to ſerve this Pariſh; and even to bleſs them that curſe him, to do good to them that hate him.

He has lately laid open his Affairs to ſome of his Friends who have a Right to know them; from which it appears that he is worth Three or Four Thouſand Pounds, not Scotch, but Sterling: and he will lay the Whole, or any Part of that Sum, that no one, among thoſe

who have ſo infamouſly traduced him, is able to conſtrue, parſe, or point a ſingle Page of Engliſh or Latin as a School-boy ought to do.

And he will lay the ſame Betts, that, among all their Friends, they produce not a Man who can conſtrue, parſe, or point as School-boys ought to do.

And every Wager may be fairly decided, by Men of common Honeſty and common Senſe, in Half an Hour.

April 10, 1771.

This Advertiſement was as little taken Notice of, and I fixed up the following on ſome freſh Provocation.

A D.

ADVERTISEMENT III.

MR. S——Y,

SIR,

YOU have Twice officiouſly taken upon you to be the Mouth of the Gentlemen of the Pariſh to me; and have both Times belied them.

Firſt, when you rejected my Vote in the Veſtry; and executed a Poſt facto Order, with every Circumſtance of Inſolence, Harſhneſs, and Rigor; whereas the Gentlemen left you a diſcretionary Power to have ſoftened and mitigated that Severity, had it even been legal, or neceſſary, which no Man in Power or Authority ſhould ever forget.

And again, A ſecond Time, the other Day, when you moſt ſuperciliouſly rejected my Services, reſpectfully offered, to teach you to con-

who have ſo infamouſly traduced him, is able to conſtrue, parſe, or point a ſingle Page of Engliſh or Latin as a School-boy ought to do.

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And again, A ſecond Time, the other Day, when you moſt ſuperciliouſly rejected my Services, reſpectfully offered, to teach you to con-

ſtrue, parſe and point Engliſh, indignantly adding, that all the Gentlemen were of your Mind, which cannot be true: for, in my Time, there were Two Sorts of Gentlemen in the Pariſh; the Firſt were Men of Rank, Fortune, Family, Men of Science and Liberal Profeſſions; Men who underſtood Commerce and the Buſineſs of the World, all Friends and Encouragers of whatever can be uſeful or ornamental to Society; all theſe will give me a fair and candid Reception, whenever I make the ſame reſpectful Application I made to you.

There was another Sort of Gentlemen, in my Time, who damned all Arts and Sciences but their own; they damned the Greek, they damned the Latin, they damned the Scotch: but it has been reſerved for you, and the Gentlemen of your Times and Manners, to damn the Engliſh.

April 10, 1771.

This Advertiſement, together with the Two former, was torn down: upon which I wrote the following Letter to Mr. S——y.

Letter

Letter to Mr. S——y, with the Fourth Advertiſement.

Mr. S——y.

SIR,

THE Gentlemen of your Sort are numerous and daring; they have torn down my Advertiſements from the public Coffee-houſe, which, I am very certain, deſerved your and their moſt ſerious Attention for your own Sakes as well as mine.

Without applying to many ingenious and learned Men, who would not have refuſed me Audience, I had an undoubted Right, in a forgiving Spirit, to expect that you, and others who had, through Ignorance, Folly, or Knavery, traduced me, would have eagerly embraced the Oppor-

Opportunity of doing me Juſtice, and becoming Friends; eſpecially as I had made you ſuch noble Offers as ſeem with you to tranſcend all Credibility and Imagination.

I ſcorn to ſay I will teach you in ſpite of your Teeth; but I will, in ſpite of all Oppoſition, convince the Public, that you have wronged a Man who is as rich as moſt of you, a better Grammarian, a better Whig, a better Chriſtian, and, to hurt your Pride, a better Engliſhman than any among you; for I would have you to know, that, by the moſt honourable Invitation, (which never would have happened to any of you) I came into England before you were rocked in your Cradles; when I was able, *vel Curſu ſuperare Canem, vel Viribus Aprum:* and I look upon myſelf as a better Engliſhman than any Man born within that Period, who has not better ſerved this Country. And had any of you, Thirty or Forty Years ago, bid me go home to my beggarly Country, I ſhould have deemed you Monſters and ill-bred Engliſh Brats.

Theſe

These Provincial and National Reproaches are not born with us; they grow up, in Time, like Pride, Insolence, Lust, and Avarice; Weeds that thrive and flourish in the most barren Soils, and want no Hot-Beds, nor the ingenious Cultivation of a W———s or a J———s.

Mr. S——y, you are an excellent Fellow at calling Names; not satisfied with Infidel, Jacobite, Dunce, and Beggar, you add Madman; look at Home: I knew one of as sober Senses as you, who, given to that foul-mouthed Railing, in a Phrenzy knocked out his Brains with an Alehouse Pott. Look abroad, God preserve us all! I may be mad; are you in your Senses? I have, at Three distant Periods, seen the wisest of this Parish, as well as their Neighbours, stark-staring mad with a furious Scolophobia: They cursed the Scotch for insulting Government in the Affair of Porteus, for an open Rebellion in Forty-five, and these last Ten Years for supporting Despotism. At the

Two

Two firſt Periods I did all I could to keep them in their ſenſes, at the Hazard of having my Bones broken, which was often threatened. At this laſt Period the Mania appeared with ſuch dreadful Symptoms as indicated its Malignity and long Duration: and for theſe many Years I have been deterred from all ſocial Intercourſe, not daring to truſt even the lucid Intervals of many worthy and witty men.

I have been happy in the Eſteem and Friendſhip of many excellent Men in this Pariſh; and there were others as good as they, whoſe Eſteem I had, but not their good Will till it was too late: Their own Behaviour was, in the Main, decent and reſpectful enough; but they would give a Hat or a Hand to no Man that would not inſult and abuſe me; treacherous Friends, and Strangers, who did not know me, ſtrove to outdo one-another; they called me Jacobite and Dunce to my Face, and even proceeded to Curſes and Execrations: Some, who before and after conſtantly uſed the Appellation of Honeſt

J—y, were applauded and careſſed for wiſhing that I might want a Loaf for my Family. Did theſe Men poſſeſs ſound Heads and good Hearts? I called them Madmen, Liars, and dirty Fellows, and took my Leave of them.

At preſent I know but few Gentlemen in this fluctuating Pariſh, and not a ſingle Man whom I ſuſpect of ill-will, except a few of no Eſtimation, ſuch as I have juſt mentioned, who will never forgive me or themſelves if they feel: I did not expect that you would ever think it elegible to give me up, as the Phraſe is, for the ſake of Popularity and figuring among Men of theſe Principles and Manners: But do as you pleaſe.

Your Friends have pulled down my Advertiſements, when I had as good a Right to ſell my Latin and Engliſh as ever you had to ſell your Small-beer. If I do not make good all I have undertaken, I ſubmit to be deemed a Madman and a Fool: and you muſt ſubmit to the

ſame Reproach if you obſtinately perſevere in your Ignorance and Slander, which nothing can expiate but Penitence and Reſtitution.

The remaining Part of this Letter you will find at the Coffee-houſe, which I beg you would ſuffer to remain.

MR.

MR. S——Y.

LET us ſtill be Friends, and do you fix up the following Sentences, and let them quietly remain at the Coffee-houſe. Grown Men learn to dance, as you and Mr. P—t know very well: why ſhould not grown Men learn to parſe? Let me have the Honour of making it faſhionable, as I am ſure it will be uſeful and amuſing to all.

1. It will make him chuckle thou art beſtowed ſo well.

2. Their Authors affirm that the Land Salic lies in Germany.

3. I'll carp and cavil whether this ſhall be yours or mine.

4. Tell, if you ſaw, how came I thus, or here?

5. They cried out they were built by human Art.

6. I love to pleaſe myſelf; and you love to read.

7. Tell me how I may know him, and know how I may adore him.

8. They boaſtrd that they had found out an infallible Remedy.

9. He anſwered, he could not tell where they dwelt.

10. All the World agrees that Milton was a great Genius.

11. Then commune how that Day they beſt may ply.

12. All Men complain that they are neglected.

13. *Quis ſit an adjiciant hodiernæ Tempora ſummæ Craſtina Dii ſuperi.*

Be

Be not high-minded; I know it is impoſſible for you, or any of your Friends, to conſtrue, parſe, or point them. If you can tell readily what Verbs are Active, what are Neuter, you are better Gramnarians than any I know, or have yet heard of.

April 20, 1771.

This they likewiſe tore down; and I now preſent the Whole to the Public.

To

To Mr: W——M S——N, at his Houſe, S—W H—L.

S I R,

I ADMIT there is not a Scholar that you can conſult, that would not immediately pronounce me Fool and Madman, for what I aſſert about conſtruing, parſing, and pointing. You have had, probably, the Opinion of ſuch as would be thought competent Judges; and therefore you may think yourſelf juſtified in deferring ſo long the Publication of my extraordinary Intelligence, out of Tenderneſs for my Reputation and your Diſcernment.

But, however abſurd it may appear to you and your Friends, my Aſſertion is confirmed by

by Forty Years Experience of its Truth, and ſupported by the Authority of the ableſt Judges of the preſent Age, and by the ready Aſſent of every Scholar I ever converſed with upon the Subject.

Hoadley, Clarke, Harris, My Lord Biſhop of Oxford, Dr. Johnſon, Dr. Prieſtly, have thrown many new Lights upon Grammar; and all agree, that its Perfection muſt be acquired by Degrees of Approximation in an Art that is univerſally allowed to have been much neglected by the general Practice of the Literati, who fling away their Grammars with Contempt at the Time they ſhould give their moſt judicious Attention to them.

I am firmly convinced that I read the Latin and Engliſh with more Pleaſure than moſt men; becauſe I conſtrue, parſe, and point in a very different Manner: Why ſhould not I endeavour to communicate this Pleaſure to others?

others? perhaps it would be criminal not to attempt it.

Many of my Scholars have ranked me among the beſt Maſters in Europe; (an Elevation which I never courted) and though it was of no Service to me, I have a ſingular Pleaſure in doing Honor to their Penetration, or even Partiality, by ſhewing that my Method of teaching might very well ſeem to them accompanied with ſome peculiar Excellence. From theſe I have received notable Proofs of Gratitude and Generoſity: but what ſurpaſſes all Gifts, I have had their Eſteem and Confidence: and all the Sweets of ſocial and convivial Life I owe to them and their ſenſible and manly Connexions.

I cannot recollect above Three or Four who have damned me for a Dunce and Blockhead. Theſe may be numbered with thoſe Fools and Knaves who never knew me, and who have baſely traduced me, to whom I have offered

Forgiveneſs, and have promiſed to be Friends with them upon their becoming my Diſciples, and paying me handſomely for my Inſtruction.

I am, Sir,

Your faithful Friend,

and humble Servant,

J——s G——n.

April 13, 1774.

The Author would fain hope the following Account will content every candid Chriſtian, and generous Whig, as to his Chriſtianity and Loyalty.

THE Author had paſſed the Schools of Philoſophy and Divinity at Glaſgow with Reputation, and was diſtinguiſhed for ſtudying the Claſſics, which introduced him into a late Nobleman's Family in England, as Tutor to his Sons, which he counts the happieſt Event of his Life.

This Nobleman was admired for his Ingenuity, Judgment and Accuracy in reading the Scriptures; and has left Monuments of his Labours that do Honour to his unbounded Charity, Candor, and Openneſs to Truth, and will ever remain a Bulwark for the Chriſtian Religion. His Houſe and Table were open to thoſe ingenious Men in the Church, and among the Diſſenters, who were at that Time engaged with himſelf in the Defence of their common Chriſtianity; and indiſcriminately he joined with both

in

in private and public Worſhip. Here he ſaw the famous Colins among them often, and they all allowed in Company he was decent, and the faireſt Adverſary in Debate, which he never adhered to in his Writings. Here he learned to live with all Denominations of Chriſtians without giving Offence, or being offended: Here he was known to the late Dr. S——l C——r, who recommended him to be Under Uſher in one of the firſt private Schools in England, a Place of Sixteen Pounds a Year; where Learning, Judgment, or Skill in Teaching were not much required, and leſs expected: a great Overſight in all Schools, as the firſt Two or Three Years require great Care and the greateſt Abilities. The moſt important Part of his official Duty was to attend about Half a Dozen Diſſenters to go to Meeting on a Sunday: Theſe he often carried with him to Church in the Afternoon, to hear ſome excellent Diſcourſes againſt Woolſton, and others, by D—r Bullock; as was the Practice of many of the beſt Men among the Diſſenters, though others were ſo

rigid that they would have disinherited a Son or Daughter that had entered into a Church, and this gave great Offence.

The Master and Senior Usher were, in all Respects, accomplished, and universally esteemed such: and their Rank and Dignity was supported by Spirit and proper Pride: But unfortunately for our Under Usher, in a few Years he became too popular in the School; the Scholars respected him: They spoke highly of him among their Parents and Guardians; put him on a Level with the Upper Masters; and even sometimes gave him the Preference for his Felicity and Success in Teaching: Insomuch that, from the lowest to the head Forms, they courted his private Tuition and Advice; for which he was thanked, and nobly rewarded. He knew he deserved some Praise for the Care and Pains he took to be clear and intelligible; to dwell upon what was necessary; to postpone what was not to a proper Time; and in all Things to appeal to the Understanding and the Feelings of common Sense: But did not know that he had

had happily discovered, and used to good Purposes, some Things beautiful in parsing and construing, which had escaped the Observation of the other Masters; and, as he has good Reason to think, were unobserved by all the School-masters in the Kingdom.

This Elevation and Eminence of Character and Reputation, gave the Alarm to the Masters, who, conscious of their own Abilities, and animated with proper Pride, were invincibly constrained to ascribe the Acquisition of it to the worst of all Arts; deep Cunning, Jesuitical Versatility, the daring Impudence of an illiberal and unprincipled Scoundrel, actuated by Envy, Malice, and Detraction.

And so strongly were they prepossessed with the Certainty of this Opinion, that the Senior Usher, with the Knowledge and Approbation of the Master, invited him to a Conference in Company with a common Friend at a Tavern; where, after some formal Civilities had passed, without

without Reſerve, he charged him with every Crime that conſtitutes the complete Villain, adding, that he had forged and propagated the moſt infamous Stories to ruin his Honour, Reputation, and moral Character. Aſtoniſhed at ſuch unexpected and falſe an Accuſation, and bold with conſcious Innocence, he reſented and refuted every Part of this Charge with Spirit, and telling him he had been uſed very ill: in a Rage the other drew his Sword upon him, though naked; but taking up a Chair, he threatened to diſarm his Adverſary, and break his Sword to Pieces; upon which he cooly put it up, not without ſome Confuſion. The Progreſs of this Affair drew ſome ſerious Conſequences after it that gave both Maſters ſome Anxiety and Mortification.

He ſoon had an Opportunity of convincing the Uſher that he never wiſhed him Harm; and that, as he had no Occaſion for cunning or crooked Arts to raiſe himſelf, or depreſs any worthy or deſerving Man, ſo he had never uſed them;

them: Jealouſy, Envy, Malice, and Detraction, he never durſt indulge; for if even his temper had been ſo inclined, thank God, the Company he kept would never have ſuffered him to affront or ſhock their ears and feelings with ſuch pitiful Meanneſs.

Theſe Jealouſies and Suſpicions, however, drove him out of the School, and he ſet up a School for himſelf, in the ſame Pariſh, to which he was confined, having no Friends, Character or Credit among Strangers; flattering himſelf, that Time and Truth would remove the moſt inveterate Prejudices; Harmony might be reſtored; and the moſt diſguſted might again become his Friends and Patrons. This was deemed an inſolent Oppoſition; and a few of the Scholars that followed him, gave the Maſter too much Reaſon to accuſe him of Perfidy and Infidelity to his Intereſt and Reputation: and he complained to the Uſher's beſt Friends, that they had recommended to him an unprincipled inſinuating Raſcal; a Word which he often uſed. The

Maſter's Father was Rector of the Pariſh, and he himſelf, from his Infancy, had lived like a Brother with a diſſenting Miniſter, an univerſal Scholar, who led and governed Church-men and Diſſenters with the Authority and Haughtineſs of the proudeſt Prelate. This Man had, for near Seven Years, been the Uſher's Patron, and had contributed more to raiſe his Reputation than all the Pariſh beſides, by the many kind Things he ſaid of him: But on a ſudden he took a moſt active and violent Part againſt him; perhaps really convinced that he was a Villain, he broke off all Intercourſe, even of common Civility, with him, and continued a bitter Enemy to his Death for Twelve Years. His intemperate Oppoſition drew upon him the Cenſure of ſome of his ableſt Friends, which ſat heavy upon his heart.

No Man at firſt ever ſaid that he could not teach, but great Numbers ſaid, he was very unfit to preſide over the Education of Youth; the Tranſition was eaſy and quick: in his Morals

fals a Raſcal, therefore in Religion an Infidel, in Politics a Jacobite. They connived at and encouraged theſe haſty Deductions, though they knew Jacobitiſm was impoſſible, and his Infidelity only problematical like their own, where he thought himſelf invulnerable. He had learned his Morality and Chriſtianity under the beſt Maſters; had never wilfully hurt any Man; nor had offended the Public, or any Individual, with his Reveries, and therefore his Chriſtianity ſhould have remained unimpeached; and he knew that no Family in Britain, of their Rank, had done or ſuffered more than his own for the Cauſe of the Houſe of Hanover: and yet he thought the Whigs might ſpare a Slice of the King's Annual Veniſon to an unfortunate Tory, or ſuſpected Jacobite.

Among Whigs he was perſecuted for Twenty Years together as a notorious Infidel and Jacobite, though he has the moſt convincing Proofs that the Maſter himſelf, long before his

Death, acquitted him of all Duplicity; and many worthy Men in the Pariſh, who for ſo many Years had been taught to look on him in that unfavourable Light, lived to lament the Injury they had done him from Prejudices that were ill-grounded, and ſupported too long by ſuch as delight to ſcatter their Wild-fire Slander.

When Uſher he never courted Boys to be his private Scholars: when he left the School he neither aſked nor expected that any would follow him: and when he became a Maſter he never courted or importuned any Man. He bred many wealthy and worthy Men, who loved and eſteemed him; who had Children of their own for School; and in no Inſtance did he ever ſolicit the Preference, or reſent its being given to another. He knew his Scholars were as good Judges of Education as himſelf; and that no Predilection would weigh a Feather with a Man of Senſe in determining how, or where his Son was to be educated. He knows his Enemies

have kept many a Scholar from him; and what was more afflicting, have cauſed many to be removed from under his Care, who were likely to do him great Credit and Service.

He did once in his Life make Intereſt for one Pupil to follow him. He had been put under his private Tuition by his Guardian, at a Guinea a Quarter; and in leſs than Two Years had made ſuch rapid Progreſs as drew the Attention of the whole School upon him. His Guardian died; and he was put under another, Mr. —— who not only refuſed to ſend him to his School, but refuſed to pay the Arrears that were due, amounting to above Ten Guineas, though he had the moſt reſpectable Voucher for the Reality of the Contract. But it ſeems this Gentleman had been thus early prevailed upon to think him a Villain, Infidel, and Jacobite, as will appear from the following Narrative.

A gentleman of Antigua, about the year 1740, upon his Arrival in England, removed

his ſon (one of his firſt ſcholars) from under his care, without having ſeen him. He was not ſurpriſed at this, as Mr. ——— was become his guardian, and now brother-in-law to his father by a ſecond marriage. He waited on the father, who received him very kindly, and thanked him for the juſtice he had done his ſon, and took too much pains to apologize for his removal.

About the year 1750 he returned to England a ſecond time; and in his abſence one day examined, as he ſaid, two of his ſcholars: The report he made of their progreſs, and reflections on himſelf, produced a letter from Antigua full of bitter reproaches againſt him, and poſitive orders to his merchant to remove his ſons immediately. He found himſelf under a neceſſity to expoſtulate with ſpirit and firmneſs, and immediately wrote the following letter.

LETTER I.

SIR,

IT is not to be wondered that Mr. B——, who had repoſed great Confidence in me, ſhould tell me that you had writ an angry Letter to Mr. E——s; I writ immediately; my letter has been ſlighted, and you have carried the firſt Point: without examination you have roundly and poſitively affirmed, that, when you ſaw his Son, he was very backward; had juſt begun Ovid, and knew nothing of the Matter; whereas, in Truth, I had writ Two Years before, that he had begun Ovid; had very good Parts; and I was in great Hopes he would turn out very well. The Father was happy, having a high Opinion of my Honeſty and Skill; he writ me more than once how good and generous he would be to me if I took Pains with

with him; I have laboured very hard, in and out of School, for Credit and Profit: after all, upon your Letter comes one from Mr. E——s, full of bitter Reproaches, and poſitive Orders to remove his own Son and Mr. L——.

As to your blaming me for not doing Juſtice to your own Son, I can only ſay, I have read the beſt Books, ſacred and profane, I could find, for Information, and to mend my Heart; how ſteadily I have endeavoured to adhere to Virtue and Innocence; with what Ardor I have recommended Wiſdom and Goodneſs wherever I could; the Eſteem, Friendſhip, and Generoſity I have met with from thoſe that have been brought up under me, with their Behaviour, is as convincing a Proof as I can give, or you need aſk. And if your Son is an Exception, which I can hardly believe, I am ſorry for it. I could mention ſome Inſtances indeed, where Parents and Relations have conceived inſuperable Prejudices againſt the Diſcipline and Manners of my School; but I never

knew

knew a Youth, let him turn out ever ſo ill, but acquitted me: and his Miſcarriages are not to be laid at my Door. You removed your Son without having ſeen me: I made you a Viſit at your Country-houſe, and thanked you for all Favours, as was my Duty. You received me very kindly; ſpoke with infinite Satisfaction of your Son's Improvement. He conſtrued the Claſſics with great Readineſs; his Tranſlations were incomparable; his Knowledge aſtoniſhing in a Schoolboy; his Manners uncorrupted; of which laſt Particular you ſaid you were very ſure, from his Ignorance of every Place about London. This, I very well remember, gave me great Pleaſure.

I invited Mr. F—y to hear Mr. E——s Form examined. He declined it. They have been examined by the ableſt Men I could procure. I neither flatter myſelf, nor impoſe on you, when I aſſure you, the Progreſs they have made, and the Method of Teaching, would do me Credit with all Men of Senſe or Learning. Had you

you been preſent, you would have been far from writing as you have done to Mr. E——s. The Teſtimony of the Examiners ſhall be tranſmitted to you; and if it ſhall appear that I have been ill-uſed, I truſt to your Honour and Juſtice, that I ſhall be no Sufferer in my Reputation or Fortune. In which Caſe, I promiſe you I will take no further Notice of it; for I am not ſo vain as to think Injuries of that Sort done to me irreparable. And I have a better Opinion of your Nobleneſs of Mind, than to think you would neglect reparing an Injury done to a poor honeſt Man, which you can ſo eaſily do by your Friendſhip and Purſe, where over-haſtineſs, or the malicious Inſtigation of other People have puſhed you on.

LET-

LETTER II.

Cowes, May 25, 1751.

SIR,

I Received your Letter dated the 21ſt Inſtant. The Letter of mine to Mr. E—s you might have been informed of by Mr. B———e in September laſt, as I then had given him Notice that I ſhould write ſuch a Letter to Mr. E—s; but it was not an angry one; nor had my Son's Miſcarriage any Part in that Compoſition: The Subſtance of it was compounded from what appeared to me to be the Truth on my Examination of young E—s in the Preſence of your Wife and Two Gentlemen; it tended chiefly to ſhew my Friend that his Son's Progreſs in Learning did not proceed with equal Paces with his Parts; of which Mrs. G——m aſſured me you had conceived a notable Opinion.

I did indeed lately write an angry Lett r to Mr. B———e, which, I apprehend, had produced this Remonſtrance of yours: But Meanneſs and Implacableneſs in Revenge are no Parts of my Conſtitution.

What you have ſaid of my Obſervations on my Son at my Arrival are true: but I have ſince had Cauſe to know that his Conſtructions and Tranſlations were taken from the Claſſics, tranſlated by good Hands; that his Morals were more corrupt than Fondneſs for him then would permit me to imagine; that his Knowledge of London was much larger than I thought it poſſible for a Schoolboy to have: Theſe Things deceived me. But will you know the real Cauſe which induced me to ſend him to Dr. P——n? It was becauſe I ſoon diſcovered from his Behaviour at Church, and his Converſation, that he was not well-founded in the Principles of the Chriſtian Religion; which you may remember (Mrs. D—r does) I hinted to you in the only Converſation we ever had together: and that I found

found his Knowledge in the Greek Tongue bore no Proportion to that I then believed he had made in the Latin; and in the Greek it was neceſſary he ſhould be ſoundly inſtructed, as I then intended him for a Phyſician.

My Letter to Mr. E—s was dictated from the beſt of my Judgment, and a diſpaſſionate Heart; it not being my Practice to go out of my Way to characteriſe any Man. Had I been of a malicious Turn of Mind, or had conceived an invincible Averſion from the Diſappointment in my Son, you had long ſince probably have felt the Effects; as many of the Parents of the Lads in your School, particularly my old Friend and School-fellow Mr. M———n, are of my intimate Acquaintance. My Friend and good Attorney, Mr. El—s, requeſted it as a Favour of me to give him an impartial Account of his Son; which I did to the beſt of my Knowledge. And when I am ever again requeſted by ſuch a Friend as Mr. E—s, I ſhall

not be deterred or diverted from giving, to the beſt of my Judgment, a faithful and candid Repreſentation of all Matters intruſted to my Integrity.

I am Sir,

Your moſt humble Servant,

J——N D——R.

LET.

LETTER III.

Dalſton, June 1, 1751.

SIR,

I DO moſt ſincerely thank you for your laſt Letter; and beg Pardon for this long one, which the Occaſion I hope will in ſome ſort juſtify. I muſt beg Leave once more to lay my Complaint before you; you have overlooked the principal Thing in my Letter, and inſiſted upon a Right, which I was never ſo abſurd as to refuſe you, viz. a Right to examine, and give a faithful and candid Repreſentation.

In my laſt Letter I told you, Mr. E—s lays his Charge againſt me upon the Truth of Three very ſimple Propoſitions. 1ſt, That you examined his Son: 2dly, That you wrote he had but

but juſt begun Ovid: 3dly That he knew but little of the matter; had been greatly neglected; and ought to be removed immediately. As to the Firſt, you ſay, you examined him before my Wife, and Two Gentlemen: the Youth himſelf declares you did not examine him; Mrs. G—m ſays you did not examine him; your own Brother, Mr. F—e, declares you did not examine him; the other Gentleman I have no Opportunity to aſk. As to the Second Propoſition, that he had but juſt begun Ovid, it muſt be falſe; for he had begun that Book Two Years before. And for the Third, I told you in my former, that when the Examinations that have been taken come to be laid before you, you will then be convinced how faithful, diligent, and judicious I have been in his Education. If theſe Three Propoſitions are true, I have deceived Mr. E—s, who was once my very good Friend; if they are falſe, you have deceived your good Friend Mr. E—s, and greatly injured me in my Reputation and Pocket.

I am

I am ſorry to tell you, if this was what you wrote, (and Mr. E—s writes me that it was this) you have not made a faithful nor a candid Repreſentation. Therefore I do ſtill expect from your Juſtice and Honour what Reparation ſhall appear reaſonable.

Mr. B——e knows nothing of my writing to you; but Three Months ago, or more, to the beſt of my Memory, told me you had wrote ſuch a Letter, and was greatly aſtoniſhed at your doing it without ſaying a Word to me.

I find you are determined to adhere to your former Opinion, in laying the Blame of your Son's Miſcarriage at my Door: it muſt even remain ſo: your Son is the beſt Judge. And if he ſays my Method of Reading was from Engliſh Tranſlations, or that I ever connived at the Corruption of his moral or religious Principles, it is no Compliment to the Goodneſs of his Head or Heart. If he does, he is the ſingle

Inſtance

Inſtance I ever heard of that Sort: and I can ſcarce believe it.

I muſt beg your Patience to take ſome Notice of what I aſſure you was a Secret to me before, though you are pleaſed to ſay you gave me a Hint of it, that you placed your Son under Dr. P——n, to be founded in the Principles of the Chriſtian Religion; your Inſinuation ſpeaks itſelf; and yet, after all your Care for his religious Principles, you have had ſome Cauſe to be angry with him: I told you before, I had taken all the Pains I could to get the beſt Information; to tamper with the tender and unguarded Minds of Youth, to impreſs them with fond and idle Opinions of my own, or other Men, I have always ſcorned and deteſted. I have ever looked on Chriſtianity as a Syſtem worthy of God and it's divine Founder: if it were univerſally well underſtood and practiſed, it would lead us and keep us at the higheſt Degree of Perfection our preſent Situation can admit. The Paſſions and Diſorders among great

Men

Men in Church and State have never let it have a fair Chance: this Country bids the fairest to introduce these happy Days which I wish we might live to see: but come when they will, Liberty, Charity, Truth, good Nature, and good Humour must come along with them. This is the Spirit of the Gospel; this is what all the Socratic philosophers teach. Thus have I endeavoured to conduct my Life, and, through God's Grace, will continue, that I may not be afraid when I come to appear before my Judge and Saviour. If any man will say that I have hurt his good Name or Fortune, I will ask his Pardon, and do him Justice if I can. Being a Stranger in this Country, a School-master, and a Layman, the Jealousy, Envy, Folly, and most implacable Spite and Revenge I have met with, from very good and very sensible Men, has, by Turns, raised my Indignation and Mirth; I have been called Atheist, Deist, Jesuit, High-churchman, Presbyterian, Whig, Jacobite, and Republican. These Things have been so, and will be so; I

wiſh they were corrected; the flagrant Inſtances of them to be daily ſeen, I call ill-breeding; I have never been guilty of them, and I truſt never will. Men of great Figure, from trifling Conſiderations of Pique, Reſentment, Humour, from Intereſt, Party, and often to recommend themſelves to others, will thus proſtitute their Honor, and ſport with Death: theſe are the Arrows that fly by Night, and do not become your Bow: therefore I am more inclined to think ſome of that Sort have been abuſing your Ear, than that you could diſcover what never ſubſiſted, ſo quickly yourſelf. I am of Opinion, a good Chriſtian is as rare as a fine Gentleman. Do you act as becomes both, and I ſhall remain

Your moſt obliged,

and moſt obedient

humble Servant,

J. G——M.

*** This Gentleman was frank and open enough to tell his Bride, upon his Second Marriage, that though he was no Chriſtian, he hoped ſhe ſhould find him a Man of Spirit and Honor.

LETTER IV.

SIR,

I HAVE yours of the Firſt of the current Month, which requires little elſe in Anſwer but the Recital of what happened when I ſaw young Mr. E—s at your Houſe; which you ſhall have to the beſt of my Remembrance, as alſo the Subſtance of my Letter to Mr. E—s, his Father: but the very Words of it I have, in a Manner, forgotten; it being almoſt Nine Months ſince it was written. I was ſome Time in September laſt at your School, at the Requeſt of my Friend Mr. E—s, and not officiouſly, to examine into his Son's Health, and Progreſs in Learning, in Company with my Brother F—e, and Mr. R——d, now in Antigna: Before the Lad appeared, I aſked Mrs. G——m con-

concerning his Health, and as to his Parts; ſhe anſwered, that he was very healthy, and that you gave him a very good Character for his Parts. When the Lad entered, I aſked him what Book, or Books he read; he gave me for Anſwer, Ovid: I aſked him what Account he could give me of the Author; he replied but little; for he had been but lately put to read this Author. I confeſs this ſurprized me, to ſee a Boy of a promiſing Aſpect, of Fourteen Years of Age, who had been at School Four or Five Years, and of a good Character for Parts, ſo very backward: Mrs. G——m, ſeeing or hearing that I dropped Words denoting my Surprize, anſwered, that Mr. G——m grounded his Lads well in the Grammar; from whence I imagined that ſhe meant by that to convince me, that though Mr. E—s was not forward in Authors, he was not ſo in his Syntax: to which I replied, that other Perſons underſtood Grammar too: however, I, from theſe Things, formed this Concluſion, that he could not have made any great Proficiency in the Conſtruction of Latin. Now I leave

you

you to judge, or any impartial Man, whether from theſe Premiſes you would not have formed this Concluſion? This being the Caſe, had my own Father or Brother been the School-maſter, I ſhould have made the ſame Repreſentation I did. As to what the Lad ſaid, you may write to Antigua, or enquire of my Brother F—e as to that Truth.

If ever I wrote that I had examined him in Ovid, it was a ſlip of the Pen, and not a Defect of my Mind; as no Book of Ovid's was produced; and indeed there was no Neceſſity for it, as the Lad ſaid he could give but little Account of it; and why may not this be a Slip of Mr. E—s's Pen, as I could not ſay or write that I had examined him in Ovid? but, upon a ſtricter Recollection, I might write that I had examined him as to his Progreſs in general, and that he had but juſt begun to read Ovid, and that a Lad of his Years and Parts ought to have been reading Authors of a higher Claſs: from which Words Mr. E—s might, by Miſtake,

imagine

imagine I had examed him in Ovid: and Mr. E—s might, by Implication, ſay, that as I had in general wrote that it was my Opinion his Progreſs was not equal to his Years or his Parts, that I had wrote to him that he had been neglected; but whether I did that or no, I cannot charge myſelf: but this I remember very well, I did ſay in the Coach, after my Departure from your Houſe, that a Boy of his Parts and Age might reaſonably have been expected to have been then reading Terence and Virgil, and to have begun Greek; and that if ſome other or better Method was not ſoon purſued, I did apprehend Mr. E—s would be diſappointed in his Son; and of the ſame Opinion alſo was Mr. R——d: but had I made any Miſtake in the Repreſentation to Mr. Elmes, it is very probable that Mr. Elmes has had an Opportunity to inform himſelf of the Truth of all that paſt, before he came to a Reſolution about his Son, as Mr. R——d ſoon followed my Letter to Antigua, and they are frequently together. Whether what Mr. E—s has wrote to you be

literary

literary exact, I can neither allow or deny, no more than I can fully remember the particular Words of my Letter to him; but I have Reaſon to ſurmiſe he has been miſtaken, becauſe it is a well-known Thing to all Merchants here, that moſt of the Gentlemen Planters, even the honeſteſt Man of them, write their Letters more from Memory than catagorically; unleſs it may be in Money-matters, to fix Sums in Balance for or againſt them. Was this Affair to be tranſacted again, I would have only wrote a plain Narrative of it, as I thereby could not be miſapprehended; but I believe it will never fall to my Lot again. If this Matter ſhould go again to Antigua, and though I ſhould be a Sufferer by the Loſs of ſo good a Friend, though I hope the contrary, and you regain his Son, which, whether he be at your School or not, never was a Point with me, whatever you may imagine, I ſay, I had rather loſe ſo good a Friend as he is, than confeſs that I had wilfully made him an unjuſt Repreſentation to deceive him; nor would I be induced to make you an Acknowledgment

at this Time on any Conſideration but what ſhall ſpring from my own heart, as by that I ſhould confeſs I had ſo done. Was I in the leaſt conſcious that I had any but a Singleneſs of Heart in what I wrote to my Friend for the Good of him and his Son, or any Malice or fraudulent Intention in what I wrote to miſlead him to your Prejudice, I ſhould think I ought inſtantly to have made ſome Reſtitution: but before I do that, I muſt ſatisfy myſelf by the Return of a Ship, which may be expected next October or November: but my Intention being quite innocent upon the Whole with Reſpect to you, I can do nothing at preſent for your Satisfaction, but ſtate the Facts as they are in the beginning of this Letter; and however my Letter might be worded, or Mr. E—s might incautiouſly miſapply it, I meant nothing but what is contained in thoſe Facts—However, I do intend, by the next Ship to write to Mr. E—s, and ſhall deſire him to ſend me a Tranſcript of that Part of my Letter, if he has it by him, or to recollect, to the beſt of his Memory,

that particular Sentence of it, and to write it to me; and if it comes up to what you have mentioned, (which, upon my Word, you ſhall know as ſoon as I receive it) and if he will declare that it was that Expreſſion chiefly influenced him to take his Son away from your School, and that he would not have taken him away, if I had only related what happened at your Houſe, with my Opinion upon it, I ſhall certainly then make you a genteel Preſent; ſo willing ſhall I be to clear up this Affair: though ſhould it prove that I made Uſe of thoſe Expreſſions, as I hope to be ſaved I was the undeſigning and inadvertent Inſtrument, as I really could not intend to have expreſſed myſelf in that Manner, as I have more than once repeated; ſo ready am I to put myſelf in the Way of being a Sufferer, though an innocent one.—Rancour never found Entrance or Abode in my Breaſt, neither did I ever deliberately or maliciouſly hurt an open Enemy; and upon this Principle and Motive only I ſhall do all this to efface, if I can, the Impreſſion you have ſo ſtrongly conceived, that I was

actuated

actuated in this Tranſaction, either by my own or any other Perſon's Spleen, to prejudice the Intereſt of a Man whom I never conſidered in the Light of an Adverſary, either of the Chriſtian Religion, or our preſent Conſtitution, or to me. Your Explications at large of your religious Principles are quite needleſs, as I am very poſitive I ſaid not a Word or Hint to Mr. E—s of my Opinion of your Principles, or my Son's; well knowing that the chief Injury done him aroſe from the Fondneſs of a weak and headſtrong Mother: though I muſt confeſs yours are ſuch as I have long ſince ſubſcribed to, as I do now, that I am, Sir,

Your humble Servant,

J—— D——.

C—r, June 8, 1751.

CONCLUSION.

YOU ask me at what Price the extraordinary Intelligence is to be advertiſed? I anſwer, At the extraordinary Price of Five Shillings and Three Pence, for the Reaſons following:

I have printed only Five Hundred Copies, not equal to the Number of ſuch as (unprovoked) have traduced me as a Dunce, and they ought to be Purchaſers; as they have it in their Power to indemnify themſelves, and put Money in their Pockets, by accepting the Betts I have offered, if they dare come forward, or become my Diſciples.

Beſides, I have in my Eye more than One Alderman of the City of London, and ſome wealthy

wealthy Merchants, who, as Pupil-mongers, have raiſed immenſe Fortunes, by explaining the Catechiſm and the Accidents better than ever I could, as they give out. There is an Iriſh Biſhop, and a few petulant and preſumptuous young Clergymen, who have trod the ſame Path of ſcurrilous Abuſe.

Every Individual of theſe, whenever I think proper to call upon them, ought to pay for the whole Impreſſion, if I had charged a Guinea upon the Pamphlet, inſtead of a Quarter of that Sum.

Add to this, there is not a Father, Guardian, Son or School-boy, but ought to have a Copy of theſe Sentences to preſent to School-maſters, Tutors, and all concerned in the Education of Youth; for though I allow all Sorts of School-maſters have produced, and will continue to produce, excellent Scholars, yet they will ſtand in their own Light, and be much to blame, if they pay not Attention to my Intelligence; if

they

they underſtand them, it will do them Honour, and eſtabliſh their Reputation.

Camden, in an Age remarkable for Accuracy in Grammar, at the Head of Weſtminſter School, never underſtood theſe Sentences. The Muſæ Anglicanæ, and Etonenſes, with the ingenious Tranſlator of Milton into Latin, ſhew that the Maſters had not at that Time a claſſical ear in the moſt beautiful Conſtructions of Latin and Engliſh. I mean not to throw any Reflection upon our great public Schools; which, notwithſtanding the unqueſtionable Merit of Particulars, I have always held, for good Reaſons, in the firſt and higheſt Eſteem, as my ableſt Scholars can vouch for me: far leſs would I mean any Reflection upon our Univerſities, where I know Genius, Abilities, and Induſtry, furniſh an intuitive Grammar, that forms the Underſtanding to Accuracy, and the Ear to Harmony, as I have before obſerved; and I hope they will forgive and thank me for hinting, that ſome Things uſeful, if not taught early

early in Schools, may afterwards paſs for ever unobſerved: Inſtances of which I may perhaps ſoon lay before the Public.

As for thoſe who tore down my Advertiſements, I pity them, as this Inſult muſt add to their Diſgrace; for my Offer of Friendſhip, Forgiveneſs, Amuſement, and Inſtruction, upon doing me Juſtice, became a Chriſtian Man: if they reject my Offer, I ſhall hold them in that Light which they deſerve. Many Men, from their refined and deep Knowledge, as they pretend, and Fools from their Authority, with ill-got Wealth, pick up ſtrange Notions which they are unable to digeſt; that God requires and expects from Mankind no more Decency, Dignity, Truth, Juſtice, and common Honeſty, than from the moſt contemptible Inſects that infeſt our Tables in Autumn.

Such Men, not like Atheiſts or Infidels, who generally have a Regard for the ſocial Virtues, but uninfluenced by any Principle, like execrable

ble Villains, defer the ſettling of their Accounts with Individuals, whom they have injured or oppreſſed, till the Day of Judgment, which they think is very diſtant, or will never come. Villains may plead Bankruptcy, but what can Men of 5000 or 10,000*l.* plead?

I wiſh, therefore, that it were made more dangerous and expenſive among the Living, wilfully to hurt an honeſt Man's good Name, Fortune, or Credit; which is never effected but by honeſt Men, of Fortune, or Credit. Party and Faction render it convenient often to ſacrifice honeſt Men; but were the World ſpirited enough to reſent Outrages of this Sort, with proper Indignation, it would inſure good Manners, and the Happineſs of Society, better than a Recourſe to Actions at Law, which are expenſive, and can be artfully eluded.

Let not impious Principles, however faſhionable, miſlead, or render Men inſenſible; for that God who firſt called us into being, can raiſe

raiſe us from the Grave, (in a leſs miraculous Way than at firſt he gave us the Power of Thinking) after we have ſlept Millions of Ages, with all our intellectual Powers, and the Feelings of Conſcience, as vigorous and freſh as we now perceive after Six Hours profound Sleep; if he does not chooſe to diſturb us ſooner, and as often and as long as he pleaſes. A Conſideration which, of itſelf, is ſtrong enough to determine thinking Spirits in Favor of Virtue, and dreadful enough to ſtartle the moſt wicked, profligate, and abandoned, where Revelation itſelf is deſpiſed.

I am ſorry that ſome young Clergymen ſhould have forced me to take Notice of their uncharitable Abuſe; I have ever thought it my Duty to treat Miniſters of the Goſpel, of all Denominations, with Reſpect; and have lived with thoſe of the Eſtabliſhment, in my own Pariſh, upon the moſt cordial and friendly Footing; and am under the moſt endearing Obliga-

tions to many worthy and learned Clergymen at Cambridge, for their Skill and Care in my Son's Education, and for their Affection and Friendſhip to him afterwards.

But cannot help thinking that ſuch young Men would be better employed in reading their Bible, and the excellent Compoſitions of our Engliſh Moraliſts and Divines, than in Goſſiping and Slander: for, if at the Univerſity they acquitted themſelves like able Scholars, in the Schools they could have made no great Progreſs in Divinity; far leſs be qualified inſtantly to commence Inquiſitors general in Matters of Religion, Politics, or even Grammar.

As for my Friends of inferior Order, the W——s, R——s, Hu——ts, &c. &c. their Country allows them to be as whimſical, abſurd, and obſtinate in their religious Tenets as they pleaſe; and God forbid that I ſhould exclude them from the Kingdom of Heaven, and the Benefit of Chriſt's Death and Sufferings. Their

Heads are not however fitted for a Metaphyſical Chriſtianity.

Let me therefore perſuade them to read attentively our Saviour's Life; where they will find that all his Favorites on Earth were the meek, humble, modeſt, honeſt, well-meaning, ſweet-blooded and good-natured of all Ranks.

And if they look into the Writings of his Apoſtles, they will meet in every Page a plain and full Enumeration of the Works of the Spirit, and the Works of the Fleſh.

Let neither Men-teachers nor Women-teachers deceive them. If they fear God, reverence their Saviour, and believe a World to come, they muſt repent, and make Reſtitution, though ever ſo reluctant, or tremble at his dreadful Denunciations againſt Malice, Envy, Back-biting, Lying, and Slandering.

N. B.

N. B. I ſhall not allow above Eight or Ten Days, after this Publication, to the Candidates for the Betts; becauſe I may be induced to communicate what I know to my Friends; and there are ſome to whom I have already been open, who have Acuteneſs and Sagacity to unravel my Myſteries, but I beg their Silence for ſome Time.

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